

belief or disbelief in the existence of a personal and creative deity, a deity capable of making a revelation to man that it may be understood and accepted for what it really is, we do not understand the sort of revelation to which he makes reference, or if he simply expects that the god of the Christian concept is trying his hand at the revelation business once more. The only revelation necessary to the constitution and promulgation of a purely natural philosophy are those revelations made from time to time, and that are now being made, by men of science and letters. Earth and sea, sun and stars, the firmament on high, all reveal facts to the mind of man at variance with the Christian concept of things, the animate and inanimate things of earth make new revelations every day and every hour. The chemist in his laboratory, the geologist turning back the pages of earth history, the naturalist dealing with the oneness of life, the astronomer weighing celestial bodies and mapping out the sweep of their mighty orbits, the biologist making his inquiries into the laws of life, all combine in producing revelations that furnish a basis for a naturalism in human endeavor, which, if conformed to, makes church and church thought unnecessary as a factor in the affairs of human society.

Our purpose here, however, is not to criticize Mr. Bolce, rather would we encourage and stimulate, for he is accomplishing a grand work and its results upon public thought must prove beneficial to the cause of Freethought, in that it can lead to no other termination. He who reads after Mr. Bolce must think. Thought begets doubt, and doubt is fatal to every theological system under the sun. So forcible are his conclusions that he is led to quote approvingly, and to illustrate one of his strongest arguments, that old saying of Auguste Comte: "Science will ultimately escort him (the Christian god) to the frontier and bow him out with thanks for his professional services."

In the present article from the pen of Mr. Bolce, liberal quotations are made from Dr. Andrew D. White, former president of Cornell University, Prof. Borden P. Bowne, of Boston University, Prof. Frank Sargent Hoffman of Union College, Arthur T. Hadley, president of Yale University, Dr. Jacob G. Schurman, president of Cornell University, Prof. W. H. Lough of New York University, Mary Wilton Calkins, professor philosophy and psychology at Wellesley College, and others. His interviews with them, and their utterances on the subject, force the conclusion that modern education will no longer tolerate the presumptuous and arrogant influence and pretensions of the church and to free forever, so far as education in America is concerned, every institution of learning from orthodox influences and restraints, to the end that education and the mind of man shall be free. In point of truth, this learned writer argues: "The last slavery from which man must be free is the slavery of sacred myth." He continues: "The doctrines and traditions that deal with fear have been the instruments that have tortured the spirit of man and kept him from his true development. Instead of living in harmony with god, the church, the colleges say, has set up a

celestial czar, a conception which has been an injury to man, because it has given him a sense of weakness, inferiority and fear. And fear has been the deadening element in the whole history of man's faiths and wars. The colleges say that the church, through its fear of new truth, has at all times been an obstacle to progress."

The intelligent reader of such an article will be able to detect its power as an arraignment of the church, and, at the same, bring the colleges of the country in open conflict and actual rebellion against the church. If the "colleges of the country" through the heads of their several departments, can utter these things without fear of punishment or boycott at the hands of the church, it is a self-evident fact that the day has now dawned when the colleges and their professors no longer regard the church as a social necessity and that they further look upon it as a stumbling block to education and progress. Modern education is being imparted upon purely scientific lines, and as the church has been compelled to drop back, recede, from every assumed fortification against the advancement of science, it looked upon the channels, the fields of public education as its sole hope and refuge, but even this is now lost. Education and humanity will gain thereby. The higher the education the purer and more refined the humanity. The less dogma the greater freedom and liberality, and it is a fitting jewel in the crown of Columbia's great glory, that of all nations on earth, her shores contain institutions of learning that have manifested sufficient courage to not only throw off the yoke of orthodox tyranny and oppression, but to actually assume a hostile attitude. As Mr. Bolce further says, the college professors have reached that stage wherein they dare to assert, that "civilization is under the domination of many false doctrines, and that the fact that these are held sacred is no reason why they should be preserved." At this point we cannot do better than to quote Mr. Bolce again upon what he asserts as coming from the colleges. It constitutes the strongest count in the indictment and its every word is known to be true. He says:

"The present crusade of the colleges is surcharged with the conviction that the churches and church thought are not only behind the times, but that they have throughout the centuries been an obstacle to human advance, and are even now the last barrier keeping man out of his spiritual kingdom. They say that man has earned the right to know the truth, the truth that will make him free; and that man's ignorance of his power in a world of spirit, where he could, if he would, be master, with all the harmony, health and happiness, and abundance that that mastery implies, is the secret of the centuries of travail, hatred, wars, and crimes that have cursed the world."

Freethinkers may rejoice that in the language here quoted they may discern a portion, at least, of the fruits of their labors. A generation ago, scarce one per cent of the college professors dare give utterance to such anti-orthodox sentiments. To do so would have meant a loss of place and position. The church controlled and it dictated. Today things have changed. The college is the most virulent in its